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THE REVIEW.

By ARTHUR PREUSS.

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THE UNWRITTEN LAW.

Joseph de Maistre, in his "Considerations sur la France," establishes these four propositions:

1. The roots of a political constitution exist anteriorly to every written law.
2. No constitutional law is or can be more than the development or sanction of a pre-existing and unwritten right.
3. That which is most essential, most intrinsically constitutional, and really fundamental, is never written; indeed it can not be brought to paper without exposing the State.
4. The frailty and fragility of a constitution are the direct effects of a multiplicity of written constitutional articles.

Is it because they unconsciously feel the truth of these observations, that the American people are so strongly opposed to new constitutional amendments? L. B.

* Rt. Rev. Msgr. Stephan writes to the Pittsburg Observer, under date of July 21st, that there is no truth in the statement of the Chicago *Katholisches Wochenblatt*, to which we also made reference in a recent issue of THE REVIEW, that he had resigned the directorship of the Bureau of Catholic Indian Missions. Upon the positive orders of his physician, however, the venerable Monsignore sailed for Germany on August 7th, for a short rest, which his health imperatively demands. During his absence, the Bureau will be in operation, prepared at all times to carry on the work entrusted to it.—A. P.

THE CAUSES OF THE CHINESE REVOLUTION.

The true causes of the Chinese revolution are still a matter of speculation.

A high German police officer recently returned from Tsing Tou, declares in the *Neueste Nachrichten* of Munich that an intense hatred, not only of all foreigners, but of the imperial government as well, is at the bottom of the trouble.

The Chief Interpreter of the German legation in Pekin, Baron von der Goeltz, on the other hand, attributes the uprising to a famine, while an agent and missionary of the German Evangelical-Protestant Mission Society, Rev. P. Kranz, thinks it is due to the violent reaction of the Dowager-Empress and her clique against the reforms inaugurated by the Reform party since the Japanese war.

On the other hand, the Socialist press of Germany, Austria, and Italy unanimously asserts that the new "Weltpolitik" of the European powers, especially Germany's advance in the Kiau Tehou Province, is solely to blame.

There are not wanting those who believe that the missionaries have brought about the catastrophe. By Rev. Dr. A. Woodruff Halsey, Secretary of the Presbyterian Board of Foreign Missions in New York (see *Post-Dispatch*, July 23rd) the entire responsibility is laid at the door of the Catholic missionaries, of whom there are eight hundred in all China, not including four hundred native priests, according to the Cologne *Volkszeitung* (No. 631), as against seven thousand or more Protestant ministers, male and female. Others again think all the missionaries, Protestant as well as Catholic, are at fault.

So far as the latter are concerned, this accusation is disproved by the testimony of a cloud of unprejudiced witnesses, among the latest ones being ex-Mayor Buis of Brussels and Dr. Eichheim of the German navy, who accord high praise to the work of the Catholic missionaries in China, which they have observed and studied with their own eyes. "The Catholic missionaries," says Dr. Eichheim, "doubtless take first rank among all the missionaries" (Cologne *Volkszeitung*, No. 620).

Mr. Arthur Loth does not hesitate to assert, in the *Vérité Française* (No. 2,557), that if there had been no other missionaries at work in China but the Catholic; if there had been no other foreign propaganda carried on there except that of the Gospel; if there had been no other European innovations than the establishment of Catholic chapels, schools, hospitals, the peace would not have been disturbed.

Mr. Loth points out that, though the Catholic missions in China are very ancient, they have never been the cause of any of the various conflicts that have arisen at different times between China and Europe. Apart from spasmodic crises of persecution, they have always been favored by the government. All the world knows what influence the Jesuits wielded at the imperial court of Pekin in the seventeenth and eighteenth centuries. They

almost succeeded in turning the nation away from Confucianism to the Catholic Church.

The missionaries have always been so considerate in their treatment of the Chinese, so careful not to wound their susceptibilities, nor to attack their beliefs and customs directly, that, while they may have incurred local hatred and individual vengeance, they can not possibly have provoked an immense national uprising.

It is the political ambition of the European powers, commercial cupidity, the arrogance and carelessness of European engineers, merchants, and colonists, not the Apostolic work of the missionaries, which have caused all the trouble, in the opinion of our Parisian confrere.

This view is apparently confirmed by the fact that it is hatred of the "foreign devils" and a desire for national independence, rather than anti-Christian fanaticism, that inspires the hordes of yellow revolutioners in their bloody work.

It will doubtless take some months yet, however, before we can safely judge of the true nature of the Chinese catastrophe and its causes.

ARTHUR PREUSS.

UNRIPE CRITICISM.

Liberalism in this country as compared with "Liberalism" in England, is as moonshine unto sunshine, if one may judge from articles by English Catholics, which from time to time appear in the great English reviews. The American "liberal" is or was actuated by purposes which one can admire, though he may not endorse them. The English "liberal," usually a convert, is actuated by flatulent querulousness. He is bumpiously censorious about the policy of the Church, while professing the profoundest devotion for the Church as such. His Catholicism is a hybrid thing. He wants to combine the enjoyment of the blessings that spring from membership in the true Church, with the enjoyment of the Protestant privilege of thinking just as he pleases. The methods of the Roman Curia fill him with pious disgust and the burden of his contention is that the Church will never be able to fulfil her mission till the Curial system is purged even as by fire, and Anglo-Saxon methods of procedure are adopted. The latest utterance in this line is the article in the *Nineteenth Century* for the current month by Mr. Dell, late editor of the liberal *Weekly Register*. Mr. Dell is a convert of comparatively recent standing. His career in the *Register* sanctum was brought, we have heard, to sudden end by a notification from Cardinal Vaughan to the proprietors of the paper, that unless Mr. Dell retired, ecclesiastical disapprobation of his doings would take on a very practical form. In the light of these and similar facts one begins to understand the profound dislike which English Catholics to the manner born are alleged to entertain for neophytes.

Mr. Dell's article purports to be a review of Mr. Wilfred Ward's "Liberalism and In-

transigeance," which appeared in the *Nineteenth Century* for June—not May, as his critic inaccurately asserts. Mr. Ward, who was born in the faith and who is looked upon as the ablest apologist for the Church among English laymen, sets himself to rebuke the vague extravagance of the "liberal" school, to show the world at large just what importance is to be attached to the talk of "liberal" agitators, anonymous and otherwise, and to point out the difference between wise counsel and impracticable grumbling. He winds up by demonstrating that the Church, far from having no sympathy with or understanding of the modern world, is fully alive to the wisdom of the time, and he admonishes the zealots, who advocate measures for ecclesiastical reform and the adaptation of theology to the conclusions of "higher scholarship," that the cause they have at heart is not furthered by violence and exaggeration.

Mr. Dell delicately hints that Mr. Ward is lacking in candor, and asserts that his apologetic methods are out of date. Forthwith he proceeds to particularize the misdeeds of the ruling powers, from the liberal point of view. It is the same old rot about the "existence and intrigues of the modern Ultramontane party"—the shady methods of the Jesuits who direct the policy of the Society, and to whom he attributes the "fact" that "there is no important country in Europe where the intellectual life of Catholics is not paralyzed." Most of his statements, as the *Register* itself declares, are one-sided and some do not rise much above gossip. To say that Dr. Schell of Wurzburg was punished for exposing the Diana Vaughan myth, by having his books put on the Index, is simply not true. To say that our Dr. Zahm has been compelled to withdraw his book, "Evolution and Dogma," is likewise not true. While the hand of the Curia has been laid heavily upon men who meddle with modern ideas in the line of Biblical criticism and scientific hypothesis, superstition has been allowed to flourish almost unchecked, according to the zealous Mr. Dell. "The cultus of St. Anthony has," he says, "reached a pitch that is scarcely distinguishable from Paganism," and he quotes with approval the notorious articles of M. Saint Genix, "which have remained unanswered except by an evasive article in an obscure Catholic periodical." We need not advise our readers that the *Messenger of the Sacred Heart*, which circulates in a score of languages, is not obscure and that its rejoinder to M. Saint Genix was anything but "evasive."

Mr. Dell's theory appears to be that his duty to the Church and ecclesiastical authority itself, is to protest and criticise to his heart's content—even when criticism is strictly forbidden. He deems it a religious obligation to resist even the Pope when the Pope ventures outside the sphere of his proper activity.

We do not know how large the school is of which Mr. Dell is the prophet. We can only wonder how it is that men who are so eloquent on the shortcomings of the Church as he is, should care to belong to it at all; and we realize with new force the truth of the remark that, despite the long and ever growing roll of converts, the real strength of the Church in England is the Irish emigrant and his children.—*Providence Visitor*, July 21st.

AN EXPLANATION AND AN APOLOGY.

TO THE EDITOR OF THE REVIEW.—*Sir*:

I bow humbly to the just rebuke administered by His Lordship of Dacca in THE REVIEW of July 26th. The occasion seems to call for a full explanation, as painful as this must be to me. The communications of mine sent by him and reproduced by you were written at a period (Dec., 1892, to early part of 1895) during which I was under ecclesiastical censure, and was earning my livelihood by literary work in which I was wholly dependent on a Protestant, Liberal, and non-Christian constituency. While I had not lost my faith or formally apostatized, I was not looked upon by any one as a Catholic writer, and was prevented by the exigencies of my position from writing from a Catholic point of view. After I had been relieved of censure and admitted to the sacraments through the kind offices of His Grace the Archbishop of Chicago, I sent a reparatory communication to the *Church News* of Washington, D. C., in which, among other things, I made a full and unqualified withdrawal of all that I had written, which might have been in any way contrary to the Apostolic tradition and the teachings of Holy Church. I subsequently endeavored to make the influence which I had gained among the pagans of India tell in favor of the Catholic faith by contributing articles in defence and exposition of Catholicity to the *Sophia*, the organ of the Catholic Brahmins, and would have done further work in that line had not the *Sophia* suspended publication.

I have not only made most strenuous "efforts to repair the scandal given," but have undergone "a long and serious penance" imposed upon me by Divine Providence; a penance which will continue as long as my good colleagues in the cause of Catholic apologetics and polemics feel moved to wield the scourge of discipline over my already [well-mangled] shoulders!

I have "studied my catechism" too; for, although I knew my theology pretty well before my lapse (well enough at any rate, to have thoroughly confuted my own errors), I thereafter made the two Summae of St. Thomas Aquinas my chief study for a number of years, beginning some time before my reconciliation.

While there are some statements in my communication to the *Pioneer* of January, 1894, which are absolutely incapable of explanation or defense, it is only just to myself to say that one of my objects in writing it was indirectly to promote the cause of Catholicity by giving ammunition to the pagans of India against the Protestant missionaries from this country and the general body of modern Protestant quasi-materialists. I was writing for Protestants and pagans, and the word "Christianity" was meant to refer (and would be naturally understood by the pagans to refer, in a communication from this country) to that kind of Christianity, or rather pseudo-Christianity, which predominates here, and which is the only kind that goes to India from the United States, to-wit, Protestantism in its various forms.

The negations of Protestantism are not only opposed to the Catholic faith, but also to that common heritage of religious truth, derived from the primeval revelation, that permeates, in a corrupted form, all the great pagan religions, and especially Hinduism,

which is derived from prehistoric times, and is merely a natural corruption (or maze of contradictory corruptions) of the faith of our first parents, instead of being essentially a system of pseudo-philosophic infidelity with a thin religious varnish, like Buddhism and Confucianism. Hinduism can certainly never propagate itself among Catholics, but it would act as an excellent dissolvent upon Protestantism, to which it is greatly superior. Protestantism names Christ, but is utterly a stranger to the real Christ of history, who speaks and acts through the Apostolic ministry and is present in the Holy Eucharist. Its fundamental errors it shares with paganism, and to these it superadds others unknown to the Gentiles.

In fact there is no form of paganism on earth which can not be more successfully defended before the bar of reason than any form of Protestantism can be. Moreover, Protestantism repudiates many principles and undermines many institutions resting on the natural law which have been jealously guarded by Hinduism and some other pagan systems; and Protestantism errs even more through materialism and defect of religiousness than Hinduism does in the opposite direction of idealism and superstition.

The communications in question, as published, have evidently been garbled in Hindu hands—just how much I can not say. For example, I certainly did not state, and could not have stated, that I was "President of the Parliament and of all the conference connected with the latter;" for I was President only of the Scientific Section (at which, it is true, all the "conferences" took place, except those in the Catholic and Buddhist "inquiry rooms"), and of the subsequent "World's Congress on Ways and Means of Universal Religious Unity." Dr. Barrows, whose "Oriental secretary" I was, was the President of the Parliament of Religions.

But, taking it as it stands, much of the document (the second and principal one) will be found to be literally true, if the word "Protestantism" he substituted for "Christianity." The latter part of the sixth paragraph, beginning with the words, "Europe has always been indebted" is, of course, absolutely false, in any and every sense, and I distinctly repudiate and denounce it, as well as everything else, in that or any other product of my pen, which has been in any manner or degree, however slight, inconsistent with the doctrines and traditions of the Holy Catholic and Apostolic Roman Church, in their most integral forms.

Swami Vivekananda, who was my intimate personal friend, was well aware, from private conversations, at the time the incriminating documents were written, that I did not believe in Hinduism but in the Catholic religion alone.

I am confident that nothing that I have ever written as a Catholic (e. g., from January, 1884, to January, 1893, and from December, 1894, to the present time) will be found to contain anything not in perfect accord with the deposit of faith, the definitions of the Church, and the doctrines of the Angelic Doctor.

It would be as unjust to charge against me the false and foolish utterances to which I was driven during the period of my unfortunate alienation from the Church, as it would have been to charge against St. Augustine anything that he had written while a Manichean; especially as it has been and is the chief object of my life to serve the cause

of the Catholic faith and unity, against heresy and separatism without and Liberalism within. I know of no way in my power of making a more adequate reparation for past errors.

I am grateful to Bishop Hurth for his prudent intervention, for it will give me an opportunity to furnish, through him, an ample retraction, correction, and refutation of the errors in support of which my name is being used in the Indian Empire.

MERWIN-MARIE SNELL.

SPALDING, NEB., July 28th, 1900.

THE HIGHER EDUCATION OF WOMEN IN FRANCE.

We read in the *Tablet* (June 2nd):

Some three years have elapsed since Madame Marie du Sacre Coeur, of the Order of Our Lady, first undertook the great work which has now become so thoroughly identified with her name. She saw how the education of French girls was falling more and more into the hands of secular teachers, and how, whilst in 1888 there were only 23 secular lycees with 3,248 girls, and 24 secular colleges with 2,698 students, the number of girls frequenting secular schools had by 1896 increased to no less than 15,709. She realised that unless some serious step was taken to arrest this movement, the time must shortly come when the education of French women would fall completely under the control of the secular and irreligious party. Those who know France well must grasp what this means. The one safeguard preserved to the Catholic Church in France has been the inherited piety of its women. They have steadfastly upheld that religious instinct which alone has preserved France from the evils that the indifference and unbelief of so many Frenchmen bring in their train. Their religious supremacy is, however, seriously threatened by the deterioration of conventual and the improvement of secular education. We live in an age of keen competition, affecting every walk of life, and in no respect has the doctrine of the "survival of the fittest" received greater exemplification than in the educational arena. If the standard of conventual and religious education declines, the attendance at those schools where religion is taught must diminish at the same time. The most effective remedy is to be applied from within the body itself. This can be done by so raising the educational standard in convent and other Catholic schools that they may be able not only to compete on an equal footing with their education rivals, but to show such efficiency as to attract from them all that is best and most capable in the country.

Such is the end which Madame Marie du Sacre Coeur has throughout wished to attain. Her two works have created no small stir in Catholic France. "*Les Religieuses Enseignantes*" and "*La formation Catholique de la Femme Contemporaine*" have placed the position clearly before the world. The Archbishop of Avignon has proved himself to be one of her most steadfast and loyal champions, but he has been nobly supported in his crusade by the Cardinal-Archbishop of Rouen and the Archbishop of Tours, whilst the Bishops of Agen, Bayonne, Angoulême, La Rochelle, du Puy, Nîmes, Cahors, Sez, Amiens, Nice, Rodez, Digne, Evreux, and Laval have rallied to her support. She originally proposed to found a normal school where nuns of every order might attend and learn those elements of the teacher's art that are so often neglected

by those who wish to impart to others what they know themselves. They could then acquire that knowledge which has lately helped the secular to oust the religious instructor from the French educational market; for she saw that if she could only restore to the convent schools the supremacy they had wielded in the past, they would easily attract those pupils whose attendance at secular schools was mainly caused by their search for that educational efficiency which is so much needed in our modern struggle for existence. Her scheme evoked opposition from many different quarters. On the one hand the fear was expressed that the "religieuses de Notre Dame" might absorb nuns who had originally joined other orders; whilst on the other, it was suggested that vocations might be lost. In short, the project was attacked on all sides and in every mood and tense.

Still, a large section of enlightened public opinion stood by the courageous reformer and urged her on to prosecute her work. Others also came to her help. The *Univers*, which has not always proved itself to be friendly to the cause of progress, was unable to withstand the force of circumstances and took up the cudgels on her behalf. As its editor, M. Eugene Veuillot, wrote in an article on October 25th, 1898: "As a nun, Madame Marie du Sacre Coeur is quite right. Her Ordinary says so; therefore it must be true. So far as her work, so often assailed, is concerned, it can not be impugned from the doctrinal standpoint. This is decisive. With regard to her proposed normal school, Rome authorises the application of the principle. Moreover, his Holiness has given expression to the desire that the nun, who by her work wishes to preserve for the teaching orders the first place in instruction as well as in education, should be allowed to pursue this object in peace." This, however, is by no means all. When, notwithstanding attacks and misrepresentations, Madame Marie du Sacre Coeur went to Rome and appealed to the highest tribunal of all, she secured the most substantial evidence of the Holy Father's cordial approval of her great work. According to the same article in the *Univers*, Leo XIII. is reported to have said: "I wish this discussion to terminate, and I will make this clear to those bishops who have published attacks on Mother Marie du Sacre Coeur and on her work."

It can not, however, be denied that the powerful agitation raised against this movement has done its fell work. Religious orders have been frightened by the violence of its opponents, as well as by the reasons they have put forward. Their co-operation could therefore hardly be expected at the outset. Mother Marie du Sacre Coeur realised she could only proceed tentatively and bit by bit. She had to feel her way, and resolved on doing so. She has therefore founded the "Institution Sainte Paule" at 76 Rue d'Assas, for the higher education of those who may desire it for its own sake, or so as to qualify themselves for the teaching profession. She has collected some twenty students to start with. These women live in common, under the same roof, free from the temptations to which they might be exposed elsewhere. Beyond this they can follow courses of lectures delivered by the best Catholic professors Paris can supply, who readily give their work for nothing with the sole object of raising the standard of religious education and of forming Catholic teachers as efficient and as capable as those who have gone through the State schools of Sevres, of Seeaux, and of Fontenay.

Some idea may be formed of the kind of men who have so willingly given their hearty co-operation when we mention amongst the names of these generous professors men like M. Brunetiere of the French Academy, better known to us as the editor of the *Revue des deux Mondes*, Mons. Fonsegrive, the Editor of *La Quinzaine*, M. J. Brunhes and the Abbe Rousselot.

This is but a small beginning. Generous helpers have come forward from all parts, not only of France, but of Catholic Europe and America. More is, however, needed to secure success. It is necessary that this normal school should be enabled to cope successfully with the vast resources the State commands, and with this object in view Mons. X. Rondelet, the Manager of the Catholic Association, has kindly agreed to receive subscriptions at 3, Rue de l'Abbaye. A great principle is at stake. Higher education, as understood by Mere Marie du Sacre Coeur, will supply the want of those French girls who wail pathetically: "We could help those whose faith is failing... if only we knew more"—as well as of those women who keenly feel the deficiencies of their own upbringing. This principle must, therefore, interest all Catholics alike without distinction of nationality. We have seen the good work done in our own country by the Sisters of the Holy Child Jesus. Similar enterprises have prospered in Belgium and elsewhere. The convents of France are now engaged in a struggle which must prove a matter of life and death to them and to their mission. What affects them must react upon others. Their efficiency involves the spread of the principle advocated by Madame Marie du Sacre Coeur throughout the Catholic world. It means the ultimate triumph of religious over secular education for women not only in France, but wherever the Christian religion is professed and taught.

* * *

The readers of THE REVIEW will know what to think of Madame Marie du Sacre Coeur, as we have repeatedly spoken about her plan and agitation. This passing of the hat in foreign countries shows little appreciation for the work at home. No nation is more liberal in establishing educational or charitable institutions than the French. Were there a necessity so general as claimed, there would be an abundance of means forthcoming. If Liberalism thinks such an institution is absolutely needed, let the Liberals go into their own pockets. Past experience, however, shows that Liberals generally lack liberality.

J. F. M.

A Manifestation of Political Americanism.

Unprejudiced French Catholics have not been slow to perceive the one fatal defect of Archbishop Ireland's political harangues—their utter disregard of logic and historic experience. The *Vérité Française*, (No. 2,560) in a criticism of his address at the unveiling of the Lafayette monument in Paris, says:

"When Msgr. Ireland pronounced this strange apophthegm: 'The creation of the Republic of the United States was the inauguration of a new era in the life of the human race—the era of the rights of manhood and of citizenship and of the rights of the people,' he showed equal contempt for logic and history. Above all he forgot, with a carelessness

which is almost unpardonable, especially in a Catholic archbishop, that long before there was a United States, long before a republican government was established there, there were Christian commonwealths where men enjoyed their rights, where the citizen was not a myth, where the people had a well-ordered and oftentimes very happy national life, with less of self-conceit, boastfulness, and humbug, and with more of reality, duty, and virtue."

We on this side of the water have long since ceased to weigh the extra-official public utterances of His Grace of St. Paul in the balance of logic and history. What we need in America, according to him, is not logic, but enthusiastic patriotism; not history, but a broad view into the future.

* * *

Rev. Dr. Charles Maignen, of Pere Hecker fame, finds in the Lafayette address of the "Pauline Prelate" a new manifestation of "Americanism." He writes in the *Vérité* of July 14th:

"The second portion of Msgr. Ireland's address, devoted to a eulogy of modern democracy, proves that the political Americanism of His Grace is no less condemnable than his religious Americanism. Never has it been proclaimed so openly that the constitution of the United States is founded upon the Declaration of the Rights of Man. This is indeed rendering a poor service to America; and the American bishops who have declared that they found nothing reprehensible in the constitution of their country, certainly understood it in a different sense. It is rendering an even poorer service to the Church to confound her doctrine with the worst errors of the Revolution."

We would refer the reader who desires to follow out the line of thought here indicated, to the excellent brochure recently published by the Rev. Dr. Henri Hello—of the same religious congregation of which Dr. Maignen is such a shining ornament, the Brothers of St. Vincent de Paul—entitled, "*Les Libertés Modernes d'après les Encycliques*" (Paris, Librairie Vic et Amat, 11 Rue Cassette). There he will find a truly Catholic *exposé* of the so-called liberties of conscience, of worship, of the press, and of education, in the light of the teachings of Pius IX. and Leo XIII.

We venture to assert that to ninety out of a hundred American Catholics this *exposé* would prove what the Parliament of Religions proved some years ago to Msgr. Keane—"almost a revelation." Unlike the Parliament of Religions, it will be a salutary revelation if properly received and heeded.

ARTHUR PREUSS.

A NATIONAL HOME FOR INVALID PRIESTS.

The Rev. P. J. McManus, of the Diocese of Scranton, is agitating the erection of a National Free Home for priests who are unfit for mission work and whose bishops either can not or will not support them. He estimates that the number of these unfortunates may run up into the hundreds. He thinks that were decent provision made for them, there would be fewer of them roaming about the country to the detriment of religion and the scandal of the faithful. He wants to enlist the help of the Catholic press in behalf of his gigantic enterprise and asks us to boom it in an editorial worthy of ourselves and of the community we represent.

We heartily subscribe to the Providence *Visitor's* (July 28th) comments on Father McManus' circular, to-wit:

"We thank him for the implied compliment, but we, really, do not see our way to accede to Father McManus' invitation. For while we favor, in general, the idea of the proposed institution, still we think that the initiative in the project should come from the bishops and that Fr. McManus ought at least to have secured the approbation of his own ordinary before appealing to the Catholic public. Nor can we approve certain features of the appeal itself. We do not see that the absence of such a Free Home is 'a crying sin' or 'a national shame.' Is it just to reproach the American Church in this style for failing to minister to men whose misfortunes are, in the great majority of cases, of their own making and whose continuance therein is not the fault of Rome or our bishops?"

THE LIPMAN SUPPLY HOUSE CO. OF CHICAGO.

The *Katholisches Sonntagsblatt* of Chicago, in its edition of July 29th, confirms some of the statements made some time ago in *THE REVIEW*, over the signature of Rt. Rev. Abbot Nepomucene Jaeger, O. S. B., (vol. V, No. 40, p. 7.) about the Lipman Supply House Co. of that city.

This firm, whose real head is a bankrupt Jew named Leo Kaul, has for many months been flooding the Catholic clergy of the land with circulars and samples, and if the one or the other refused to go to the trouble of returning these samples, or pay for them the five dollars which Kaul demanded, he was forthwith threatened with a law-suit.

To show up the methods of this firm, we may soon publish its correspondence with a Missouri priest, who took the matter up just to see whether the Lipman Supply House Co. would dare to sue him for refusing to pay for, or to return, goods he had never ordered and did not want.

ARTHUR PREUSS.

HENRI LASSERRE.

We regret to see in *La Vérité Française*, of July 26th, the announcement of the death, at his home at Siorac (Dordogne), of the famous convert Henri Lasserre, at the age of seventy-two. Every Catholic knew him, from his works, or at least by reputation. His "Notre Dame de Lourdes" has had a very wide circulation.

M. Lasserre died just at the moment when the *Etudes* of the Jesuit Fathers began the publication of a series of papers, by Pere Cros, giving the history of the miracle of Lourdes in a less dramatic, but more accurate and authentic form.

Not many years ago Henri Lasserre conceived and carried out the unfortunate project of publishing a free translation of the four gospels, which brought down upon his head a condemnation from the S. Congregation of the Index. This incident, which preyed heavily upon his mind, soured the latter portion of his life. His intentions had been excellent. He desired to popularize the reading of the New Testament by rendering it more palatable to the masses of the nineteenth century readers, whose taste is spoiled by novel-reading. No doubt God will reward

him both for the faithful services which he rendered and those he intended to render to the cause of religion.

L. B.

PRAYER-BOOKS.

The *Casket* (July 19th) prints some remarks on prayer-books which deserve reproduction:—

"Protestants doubtless believe that Catholics are bound in slavery to the prayer-book; many Catholics believe on the contrary that we have altogether too much liberty in our choice of prayer-books. We have a bewildering variety of manuals of devotion, and it is safe to say that this variety does a great deal of harm. Many of the prayer-books widely sold are written in execrably bad English, printed on the poorest paper, bound in the flimsiest style, and disfigured by hideous caricatures of sacred pictures. This is bad enough, but the prayers contained in these books are very often in keeping with the typography, being badly arranged, badly chosen, and so far from having the dignified simplicity of the missal or the breviary, that they seem rather the effusions of an hysterical woman. These prayer-books do not, as a rule, bear the imprint of a reputable Catholic publisher; usually we find on the fly-leaf of them some cabalistic symbols which indicate that they are 'made in Germany.' Sometimes, indeed, a deluge of them flows from a Jewish printing-house in New York! Now, why in the name of religion and good taste should Catholics buy such trash? Is it because it is cheap? The same people who make this excuse will spend fifteen dollars on a huge Bible to be used chiefly for keeping family photographs and records of births, marriages, and deaths. Is it because there is dearth of good prayer-books? By no means."

[We do not understand the remark about "made in Germany." Surely the *Casket* can not mean that the Fatherland actually supplies English-speaking America with cheap English prayer-books.]

Our contemporary mentions a few handsome, well-written, thoroughly devotional manuals and adds, "if a good intelligent fire were to devour all the rest of the prayer-books floating around in the English language, the world could very well endure the loss."

Fortunately, the list of good prayer-books is a little larger than our contemporary seems to be aware, though of the great mass of devotional manuals his cruel dictum is doubtless but too true.

ARTHUR PREUSS.

THE "EAGLE OF MEAUX."

An old story has been revived about Brunetiere, an authority on Bossuet who is called the "Eagle of Meaux." He is said to have received the following letter from an American showman:

"I have just heard that a Meaux Eagle, very celebrated, it appears, in your own country, has become your exclusive property. As proprietor of one of the largest museums in the States, I may say that this Meaux Eagle, whose reputation has been enhanced by your eloquence, would be valuable to me. If you will let me have this rare bird, and tell me how you feed him, you can quote your own figure."

M. Brunetiere, of course, explained that this "rare bird" had been dead for two hundred years, and had never even been stuffed!

FORBIDDEN SECRET SOCIETIES.

A paper calling itself *The Catholic Magazine* and published weekly in Erie, Pa., by one T. T. O'Malley, with the approbation of Bishop Fitzmaurice, printed the following paragraph on the editorial page of its issue of July 19th:

"We have received No. 1, vol. 1, of the *Odd Fellows*, a new publication started in this city. It is six-pages, 8 by 12 inches in size and is published by the Odd Fellow publishing company, Carl C. Wolf, editor and proprietor. As the Odd Fellows are numerous in Erie city and country and are liberal and generous there is no doubt but it will receive a good subscription list as it deserves."

To refer in such kindly terms to an organization which is under the ban of the Church and which Catholics are forbidden to join under pain of excommunication, is unworthy of a Catholic paper and apt to give grave scandal.

* * *

The *Catholic Universe* (July 27th) gives the text of Bishop Fink's order forbidding the Modern Woodmen and the Maccabees in the Diocese of Leavenworth, as follows:

"Very Rev. Dear Father: Please make known to the priests of your deanery that the Rt. Rev. Bishop on examination has found that the societies of the Modern Woodmen and Maccabees are, in his opinion, societies which no practical Catholic is allowed to join or remain a member thereof. He desires the priests of his Diocese to keep the faithful in their charge from entering them."

In the Chippewa Falls *Catholic Sentinel* (Aug. 2nd) Rev. Father Schinner, Archbishop Katzer's Secretary, is quoted as saying that the Milwaukee Metropolitan considers the Modern Woodmen suspicious and is of the opinion that they come under the head of forbidden societies, though he has not taken official action against them. As for the Knights of the Maccabees, the Archbishop has not yet made an investigation and is not ready to express an opinion.

* * *

The *Catholic Columbian* (July 28th) says, in reply to a query from one of its readers, that the letter of approval of the Modern Woodmen by Father Mackin, recently reproduced in *THE REVIEW*, is authentic, but that it "understands, it has been withdrawn."

If it has been withdrawn, Father Mackin ought to declare so over his signature and in unmistakable language.

* * *

Speaking of forbidden secret societies, by the way, the Providence *Visitor* learns that in its neighborhood "there is a considerable number of Catholic men who still retain membership in the Knights of Pythias." The reverend editor of the *Visitor* shows them how wrong this is and expresses the hope that they will sever their connection with the Pythians and become in fact what they are in profession—practical Catholics.

Secret societies are the bane of the Church in this country and one of the chief causes of our "leakage." We consider it a solemn duty of the Catholic press to wage relentless war upon them and also upon every attempt to imitate their mummery in societies that are professedly Catholic. ARTHUR PREUSS.

* No evil can happen to a good man, either in life or after death.—Socrates.

CONTEMPORARY RECORD.

THE ADMINISTRATION'S INSTRUCTIONS TO THE PHILIPPINE COMMISSION.

A despatch from Manila to the St. Louis *Globe-Democrat* of August 6th announces that on the coming 1st of Sept. the commission headed by Judge Taft will become the legislative body of the Philippines, with power to appropriate insular moneys, to establish judicial and educational systems, and to make and pass all laws. The Commission will also exercise important executive functions, such as the appointment of judges, local magistrates, educational officials, etc.

The despatch adds that "at the suggestion of Archbishop Chapelle, Judge Taft has been examining the heads of the religious orders, as well as Msgr. Nozaleda and other ecclesiastics, preparatory to the time when it will be necessary to take definite action regarding the affairs of the friars and the Church. It appears that the real estate holdings of the friars are smaller than had been expected."

In view of all this it will be interesting to know what instructions the Taft Commission has received from the McKinley administration. The *Pittsburg Observer* (Aug. 2d) prints a letter from a Washington source, which it states is entirely reliable, giving five points of these instructions substantially as follows:

"1. The titles to church property are to be subjected to a rigid scrutiny. The right sort of men are to be appointed as judges in this matter, and unless a clear title can be fully proved, the doubt is to go against the friars.

"2. Non-sectarian public schools are to be established and decrees are to be made insisting on compulsory education. The religious schools are to receive no support from the military or civil authorities.

"3. Archbishop Chapelle must not receive official recognition as the Papal Delegate, but is to be treated as a mere citizen.

"4. In case of disorder among the Filipinos themselves, between the Catholics and the Katipunan, the disturbance is to be quelled but no further aid is to be given to the Catholics.

"5. Under pretence of enforcing religious liberty, Protestant missionaries must be allowed everywhere on the islands and their proselytizing operations must be promoted by the military and civil authorities."

These are not the exact words of the instructions, but the *Observer's* anonymous correspondent declares that they substantially convey the meaning of Mr. McKinley on those five points.

He adds that "the whole purpose of the Taft Commission and of the McKinley Administration is against the Catholic Church in the Philippines."

The conclusion is hardly warranted by the premises. Our government could not have instructed the Taft Commission differently without setting itself against the spirit and letter of our statutes and traditions, which are essentially un-Catholic, and therefore anti-Catholic. MARTEL.

* As the *Sacred Heart Review* very justly remarks (Aug. 4th), anarchists like the man Bressi (or Bresci) who shot King Humbert Sunday before last, are the natural product of the social conditions created and fostered by the leaders of "United Italy."

EXCHANGE COMMENT

How even the most careful periodical can commit egregious blunders appears once again from the fact that the Roman *Civiltà Cattolica* (Quad. 1201, p. 78) refers to Dr. Heinrich Brueck as "now Archbishop of Mayence."

* * *

The editor of the Memphis *Catholic Journal* finds that "Brother Preuss of the St. Louis REVIEW, like editors Thorne, Griffin, and other great geniuses, is a little unique in his method of treating those whom he does not like personally," and, in the very next paragraph of the same issue (July 28th) sails into the Rev. David Salomon Phelan thus:

"The esteemed *Commercial Appeal* criticizes Rev. Father Phelan for a statement he made in a recent letter from Paris that while listening to a distinguished Jesuit preaching from the pulpit of St. Sulpice he, the erratic editor of the *Western Watchman*, laughed in the face of the son of Loyola. Our esteemed neighbor is right, he deserved criticism; but then that is nothing new for Dr. Phelan. He frequently says and does things that are incomprehensible to the ordinary mortal. He is as eccentric, erratic, and uncertain as an over-fed under-worked dray mule, and just about as obstinate and unreasonable."

If a "unique method" in treating those whom one does not like personally, would entitle one to enter the hall of geniuses where Thorne, Griffin, and Preuss hold sway supreme, Brother Anonymous of the *Catholic Journal* would surely deserve a place therein.

* * *

Editor Griffin, by the way, we see from the *Pittsburg Observer* (July 26th), has stopped the publication of his *Journal* with the July number, and the *Historical Researches* will henceforth be his only organ.

The *Observer* man, who reckons Mr. Griffin as easily first among Catholic American historical scholars, does not appear to regret the disparition of the *Journal*. We do, most sincerely, for it was in the *Journal* that Mr. Griffin shone chiefly as a writer and a man.

Griffin's Journal was one of the very few American Catholic publications that were at all times boldly honest and fearless in expressing their convictions. It will be surely missed.

* * *

Here is a description of "independent journalism," by the Cleveland *Catholic Universe* (July 27th):

"To ridicule priests, malign, misrepresent, and belittle bishops, condemn prudence, despise authority, disregard the decrees of the Council of Baltimore, and laugh at the admonitions of the Holy See. Whatever of energy it has left after that, is spent in fault-finding and denunciation of its 'esteemed contemporaries.' It is needless to say that the *Universe* has no part in it, either by choice or necessity."

The above description fits the whole brace of the organs of "Americanism" to a t. But we hate to see the *Universe* strike the attitude of the Pharisee. It is so unbecoming to a journal that would be Catholic, especially one not entirely free from the liberalistic taint itself.

ARTHUR PREUSS.

* The man who announces a change in his political affiliations now is either a wise and patriotic citizen, or [a demagog, a renegade and a blatherskite, according to the point of view.

RELIGIOUS WORLD.

....A despatch from Peoria, under date of July 27th, announced that Vicar-General O'Reilly has been appointed auxiliary bishop to Msgr. Spalding at the latter's request.

....The Congregation of the Holy Cross has established a missionary corps for the U. S., with headquarters at Notre Dame, Ind. The corps consists of three of the ablest theologians and pulpit orators in the order: Revs. PP. Franciscus, Klein, and Peter Lauth. Pastors desiring the services of these missionaries should address all communications to Rev. P. J. Franciscus, C. S. C., Notre Dame, Ind.—A. P.

....The *Catholic Transcript* (July 27th) is authority for the statement that Bishop Wigger, after negotiating unsuccessfully for a while with an English syndicate, has succeeded in making terms with the Mutual Benefit Life Insurance Co. of Newark, N. J., to furnish money for all the ecclesiastical indebtedness of the Diocese, at four per cent. According to the same paper, the Catholic church property of the Newark Diocese is encumbered to the amount of \$1,500,000, and the new arrangement will mean a saving in interest of about \$15,000. In Hartford, Conn., where the *Catholic Transcript* is published, there is also an insurance company which advances money on Catholic church property at four per cent. In the West a higher rate must often be paid, and it would be a boon if some syndicate could be found to assume Western church mortgages at four or even five per cent.—JOSEPH WALTER.

....The *New World* (July 28th) claims that Chicago, with thirteen more churches and some 50,000 more Catholics than New York, is now "easily first among the cities of the United States in its Catholic population."

....A Paris correspondent of the *Freeman's Journal* (July 28th) is enabled, through the courtesy of Brother Clementian, of the general headquarters of the order, to give the following correct statistics about the Christian Brothers in the U. S.: "The Brothers in the United States now number 984, and not 1,987, as published in the American papers last year. They have now under their care 25,612 pupils and not upwards of 55,000."

....By a decree of the Holy Office, published on the 4th of April, priests at sea will have power to hear confessions, without making any application to the Ordinary at the place of embarkation, provided they have faculties for their own dioceses.

....The news of the appointment of Msgr. Keane to the see of Dubuque is as yet unconfirmed, and we have reason to believe it has not yet been made, if it will be made at all, which is by no means a foregone conclusion, in spite of the outrageous wirepulling that has gone on in the press of two hemispheres.—A. P.

....Though the report is in nowise confirmed, all our Catholic weeklies announce the appointment of Cardinal Satolli to the prefecture of the S. Congregation of the Propaganda, whose Prefect, Cardinal Ledochowski, so far as we in this country are aware, has neither died nor resigned. The *Sun* had it that Cardinal Satolli had been appointed Prefect of the Lyons Society for the Propagation of the Faith, which the *Providence Visitor* (Aug. 3rd) brands as "an unpardonable blunder." Perhaps some one else has

blundered. Perhaps Cardinal Satolli has been made protector of the Society for the Propagation of the Faith and some clever reporter got this association mixed up with the S. Congregation of the Propaganda. The *Osservatore Romano*, up to July 25th, had no mention of any new honors for Cardinal Satolli.—A. P.

....The forty-seventh general Congress of the Catholics of Germany will be held at Bonn from the 2nd to the 6th of September. An appeal to German Catholics to attend in large numbers has been issued by the local committee.

....The *Catholic Telegraph* (July 26th) completes our recently published statistical notes on the dwindling sect of the Old Catholics by the subjoined data: "Its adherents number 500,000 souls all told, in Holland, Germany, Switzerland, Austria, Belgium, France, Italy, and the United States. The Russian and Greek schismatical churches are in fraternal relations with it. It is governed by six bishops, signatories to the 'Utrecht Convention,' residing respectively at Utrecht, Haarlem, Deventer (Holland), Bonn (Germany), Berne (Switzerland), and Chicago (Illinois). Vilatte (now at Paris), Kaminski (Buffalo), and Miraglia (Piacenza, Italy) are without recognized standing. The unfortunate Count Campello is its bishop-elect in Italy; Austria, too, has a like unfortunate awaiting consecration at the requirement of the State that a fixed endowment shall be secured to the See. The literary activity of the recalcitrants is represented by the *Revue Internationale de Theologie* (Berne), by four organs appearing in Germany, three in Switzerland, one in Italy, one in Holland, one in France, and one in Chicago."

MUSIC.

THE ST. CECILIA SOCIETY.

An account of the conventions of the St. Cecilia Society and the Catholic Teachers' Association, held from July 17th to 20th in Belleville, Ill., unfortunately reached us too late for publication in our last issue, two weeks ago.

The *Caecilienfest* it was our privilege to attend, at least in part, and we can truthfully say that it afforded us not only an artistic treat, but real edification as well. How true the American Society of St. Cecilia is to its splendid program of reforming Church music in this country in accordance with the rules and regulations of the Church, was once again impressed upon every participant in the Belleville celebration by the absolute liturgical accuracy with which the various services were conducted. Not a single one of the regulations prescribed by the "Caeremoniale Episcoporum" was neglected, either at the altar or on the organ-loft. And if the full choruses of over two hundred finely trained voices thrilled the vast audience during the High Mass on the first day, this effect did not depend on volume only, since a little choir of eleven voices fairly captivated them with a simple German "O sanctissima."

The sermons delivered on this occasion—two in German by Revs. P. Wigger of St. Louis and J. N. Enzberger of Piopolis, Ill., and one in English by Rev. M. J. Lochemes, Rector of the Teachers' Seminary at St. Francis, Wis.—were splendid and timely expositions of the admirable and Rome-ap-

proved aims and objects of the St. Cecilia Society; they deserve to be printed in toto and scattered broadcast over the land—for we American Catholics are yet far in arrears with regard to good and true Church music.

Father Wigger, in his review of the celebration in the Sunday *Amerika*, suggested the holding of local *Caecilienfests*, on a smaller scale of course, in those of our larger cities, like St. Louis, where there are ambitious choirs which take a sufficient interest in the honor of the house of God to make the little sacrifices which such a means of propaganda would entail. The hint deserves to be acted upon.

His Eminence Cardinal Steinhuber is the protector of the American St. Cecilia Society, and Prof. J. Singenberger of St. Francis, who has done such gallant services in the cause of Church music reform in this country, has been re-elected its President. We sincerely hope the Society will prosper and spread, for the honor of God and the glory of the Church, which are its sole and worthy objects.

ARTHUR PREUSS.

EDUCATION.

THE CATHOLIC SUMMER SCHOOLS.

We are assured by press reports that both the Champlain Summer School at Cliff Haven, N. Y., and the Columbian Catholic Summer School at Detroit, Mich., have had more successful sessions this year than ever before in their histories.

Encouraged by the rapid progress of both these schools, a number of Maryland Catholics have initiated a Southern Summer School at Emmitsburg, a place famous in the religious history of this country. The first session opened on July 29th.

A CATHOLIC TEACHERS' CONGRESS.

Like the *Caecilienfest*, which immediately preceded it, the annual convention of the Catholic Teachers' Association, held in Belleville on July 19th, has received no notice in the English-speaking Catholic press of the country. And yet it deserves all the notice and encouragement that can possibly be given to it.

It being too late now for a more extensive account, we will only say that this young and growing association of Catholic lay teachers met in the Cathedral Hall on the 19th, after a solemn high Mass; was addressed by His Lordship the Bishop of Belleville, who has encouraged and blessed its efforts from the beginning and continues to follow its development with paternal solicitude; by Vicar-General Cluse, who also numbers among its enthusiastic patrons, and by its own President, Mr. H. Hoernschemeier of St. Louis, who spoke on the value and timeliness of teachers' conferences.

The old officers were re-elected: Rev. M. J. Lochemes, Rector of the Pio Nono at St. Francis, as President; Prof. Singenberger as Vice-President; Teacher S. F. Lindenberger (Belleville,) one of our valued contributors, as Secretary, and Teacher Peter Goelz of Bartelso, Ill., as Treasurer.

In a higher measure perhaps than that of even the Catholic journalist, the mission of the Catholic lay teacher in this country is particularly burdensome and requires a great spirit of self-sacrifice and devotion. The Catholic public, lay as well as clerical—but

especially the latter—ought therefore to take a deep interest in every movement which aims at bringing these men together for their mutual benefit and the betterment of their condition.

ARTHUR PREUSS.

THE "CHICAGO AMERICAN" AND OUR SCHOOLS.

Mr. Hearst's widely heralded *Chicago American* began publication on July 4th and has appeared regularly ever since. With its political principles we have no concern, but its platform contained one paragraph in which Catholics are deeply interested. It is as follows:

"Constant improvement of public schools will be the aim of this newspaper's most earnest effort. We believe that the welfare of the country depends upon the thorough education of children. No schools should be as good as the public schools, no teachers as well treated, as well paid, as public school teachers. No man should be able to send his child to a private school in the United States without doing that child an injustice. The nation owes to every child the best education that intelligence and wealth can afford."

As the Holy Family Parish Calendar (Aug.) points out, this is a very ambiguous statement, and it justly takes Mr. Hearst to task as follows:

"Perhaps Mr. Hearst means the State schools, when he speaks of public schools. The parochial school is just as public as the State school. Parochial schools are open to all, the rich and the poor. The only difference between the State school and the parochial school is that the former is godless, while the latter teaches the children that there is a God in heaven Who made them, Who loves them, and Who wants them to keep His commandments.

"If the *Chicago American* has come to Chicago to vaunt the vapid, religionless State school, it has made a mistake. The one million and more Catholics of Chicago know better, and they will none of it.

"If Mr. Hearst's idea is to build up a gigantic State monopoly in education, while he decries every other form of monopoly, he is inconsistent.

"But, probably the editor merely wishes to say that the State system should be such as to satisfy all tax-payers, both Catholic and non-Catholic. If that is his meaning, he will find Catholics the first to co-operate with him.

"Chicago is more than half Catholic, Mr. Hearst, and if you want to secure their everlasting gratitude, turn your batteries on the unfair, un-American, God-excluding State school of to-day that is robbing the Catholics of the United States of more taxes than would pay for a standing army."

ARITHMETIC IN THE PUBLIC SCHOOLS

Assuming that the study of arithmetic in the public schools is to fit children for ordinary life duties, and that it is not pursued as a mental discipline, E. W. Stitt, a school principal in New York City, argued at the recent meeting in Charleston of the National Education Association, in favor of a radical change in this teaching, one which will lead to minimum requirements more nearly in accord with practical life. A careful review of the requirements in arithmetic in the schools of "thirty of our prominent cities," he says, shows that in many cases the present demands regarding that study "are altogether excessive." Such subjects as partial payments,

compound partnership, cube root, and equation of accounts, "are unnecessary to most pupils," and they should have no place, therefore, in our elementary schools. It was found, however, that in over half the cities compound partnership is still required, and in nearly half partial payments is permitted "to waste time which might better be employed in different directions." The "waste of time and energy" in the process is indicated plainly enough, Mr. Stitt thinks, by statistics which prove that "out of one hundred children only four reach the high school and two the college, and the rest engage in business." Probably not one in fifty is ever once called on to employ the rules so painfully learned. X.

§ In an admirable paper on "The Canonization of de la Salle and Popular Teaching," the *Civiltà Cattolica* points out how the canonization of the Founder of the Brothers of the Christian Schools by Leo XIII. is a luminous confirmation of two great truths, to-wit: 1. There can be no good school which does not provide for the education (in the full and proper sense of the term) of its pupils; 2. No school can give a real education unless it is based on the Catechism, i. e., unless it is essentially and thoroughly Christian.—U. Z.

LITERATURE.

A BOOK OF SPIRITUAL INSTRUCTION.

A Book of Spiritual Instruction. By Blossius. Translated from the Latin by Bertrand A. Wilberforce of the Order of St. Dominic. B. Herder. 75 cents.

The following excerpt from the translator's preface will best introduce this remarkable work to our readers:

"Ludovicus Blossius, or Louis de Blois, was a Benedictine of great reputation for sanctity and learning in the sixteenth century. He was born in October 1506 and died in 1564, at the early age of fifty-eight years. His life was therefore passed amidst the troublous times of the great revolt against the Church, and his controversial writings show how keenly he felt the miseries of the age. This book, though short, is full of heavenly wisdom and unction. It is a golden treatise. Its chief excellence seems to me to lie in this, that Blossius directs the eye of the soul away from itself, its own miseries and shortcomings, to God, His beauty and perfection. 'Oculi mei semper ad Dominum. My eyes are ever on the Lord,' might be taken as the motto of the work."

The translation is smooth, beautiful, and organic, and the outward form of the book is convenient, serviceable, and in excellent taste.

It is interesting to note that the good Abbot Blossius exhibits that devotion to the Sacred Heart practised by so many holy souls before the day of Blessed Margaret Mary. In a foot-note to Chapter IX. the translator seems to suggest that the prayers to the Sacred Heart contained in that chapter were adopted from St. Gertrude's Revelations. These latter took place, it will be remembered, three hundred years before Blossius' life-time.

SUSAN TRACY OTTEN.

CURRENT LITERARY NOTES.

—We see from the literary columns of the *Civiltà Cattolica* (Quad. 1201, p. 88) that an Italian translation has just appeared of Gen. Lew Wallace's famous story "Ben Hur."

It is prepared by H. Mildmay and Gastone Cavaliere and published by Baldini, Casoldi & Co. of Milan. It is not, however, as it claims, the first Italian translation of the book; already in 1895 Don Alfonso M. Galea edited a corrected, expurged, and annotated translation in two volumes at Modena, somewhat in the style, we suppose, of Rev. P. Bonaventure Hammer's German version. The *Civiltà* says it can not accord to the new literal translation the strong praise it gave to Don Galea's revised version, because "Ben Hur" is the work of a Protestant and contains many passages that are offensive to a Catholic reader.—A. P.

—The *Civiltà Cattolica* of July 7th printed another pretty poem from the pen of Pope Leo XIII., addressed by the Sovereign Shepherd to a young friend, whom he calls Rufus, upon his happy return to the faith of his childhood after a lengthy period of intellectual and moral aberrations.—A. P.

TOPICS OF THE DAY.

"LA MAISON A L'ENVERS."—A house upside down is one of the most curious features of the Paris Exposition. It occupies a small space on the "Rue de Paris" and is precisely what the name indicates, a mansion built in the heavy English style, standing on its chimneys and rafters, the front door away up in the air forty feet from the ground. A correspondent writes: "You enter through a turret and gradually ascend to what ought to be the ground floor. Moreover, on the inside you find the gas-jets sticking up out of the floor, and see the bath-tub attached to the ceiling out of reach, the designs of the wall-paper going the wrong way, and the carpet above your head instead of under your feet. The dining-room table is also far beyond your reach, and the kitchen stove threatens momentarily to crush you by its fall. If you look outside the windows, on climbing up to them, you find that everything on the exposition grounds also seems upside-down. This effect is accomplished by a clever though not unfamiliar mirror device. If you are looking for pure, wanton amusement, you could not do better than see this 'Maison à l'Envers.' One gets a curious sensation on seeing the cosmos rooted from its ordinary moorings."

TWO INCIDENTS OF THE LAFAYETTE INAUGURATION.—From a Paris letter to the N. Y. *Evening Post* (July 26th) we clip the subjoined curiously interesting paragraph:

"A less serious absence at the Lafayette inauguration was perhaps due to American ignorance of ecclesiastical wheels within wheels. The Nuncio of the Pope was present along with other members of the diplomatic body. There were also three political priests—two of whom are members of Parliament. But there was no official representative of the Cardinal Archbishop of Paris, nor of the Paris clergy. Possibly none had been invited; possibly none cared to appear to take sides with Archbishop Ireland, President McKinley's accredited orator of the occasion, for—with or without his own will—the Minnesota Monseigneur, who is among the best-known Americans in France, represents there ideas which are coldly received, to say the least, by the authorities among the French clergy. As Cardinal Richard has hitherto maintained unvarying neutrality, I imagine the absence

must rather have been due to the fact that no invitation had been given by the managers. Perhaps they think the Nuncio can represent the Paris clergy—a notion which, in a Frenchman, would be a political as well as a comical blunder."

The other incident referred to in the title is related by the Rome correspondent of the *Freeman's Journal* (July 28th) as follows:

"M. Dumay, the Director of Public Worship of the French Republic, had called a friend of my acquaintance to his office to ask for certain information connected with the unveiling function. Dumay, it may be said *en passant*, is a representative type of your French Jack-in-office. What he wanted to know on the present occasion, after being duly informed on the other points, was who was Archbishop Vilatte. 'The American Ambassador,' he said, 'has very warmly recommended to me Archbishop Ireland and Archbishop Vilatte as two very distinguished American citizens.' His interlocutor looked him in the eye to see whether he were not deliberately insulting the Catholic Church. The idea of putting the metropolitan of a great Catholic see like that of St. Paul side by side with the vagarious Vilatte would, he thought, never have occurred to anybody but a cynic or an ignoramus. But this time, at any rate, Dumay was innocent of any such intention, but the fact remains that the two 'archbishops' were bracketed in his recommendation of them to the French authorities."

SOCIAL QUESTION.

AN IMPORTANT LEGAL DECISION.

The Appellate Division of the New York Supreme Court has rendered an important decision in support of the right of labor unions to prevent the employment of laborers to whom they object.

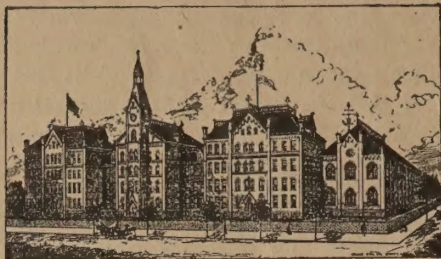
The controversy arose between two associations of steam-fitters—the National and the Enterprise. Members of the Enterprise Union went to several buildings on which members of the National Union were working and procured their discharge by threatening their employers. They told the employers that unless the National men were discharged, not only the Enterprise men, but also the members of other unions allied with them, would quit work. As the employers were yielding to this threat, the National Union obtained an injunction restraining them, which the Appellate Court has now dissolved.

The Court observes, in the first place, that every workman has the right to say for whom and with whom he will work. This right is nothing but the constitutional right of free contract. It implies that the right may be exercised from any motive; and, the Court adds, the employer has an equally absolute right to say whom he will employ. It follows from this, that a man may refuse to work for the purpose of inducing his employer to discharge an objectionable fellow-workman. The purpose is not illegal, nor is the method.

The Court then proceeds to say that if the individual workman has this right, "he does not lose it when acting with others, clothed with an equal right, so that employers may continue to say they will not employ persons who are members of labor organisations, and laborers may continue to say they will not work for employers who engage any but members of labor organisations."

This decision entirely sweeps away what-

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NEW SESSION BEGINS SEPTEMBER 5, 1900.

REV. NICHOLAS LEONARD, O. F. M.

ever vestiges of the old conspiracy legislation, intended to prevent combinations to raise wages, were to be found in New York State, and establishes the principle that an association of laborers may do whatever an individual laborer may. It is, of course, entirely inconsistent with the law against combinations in restraint of trade, known as the Anti-Trust Law, which makes it a crime to enter into any agreement which may prevent competition.

NOTES AND REMARKS.

* Hofprediger Dr. Stoecker struck the right note when he declared, in an address in a meeting of German Spiritists at Berlin the other day (a synopsis of it appeared in the *Cologne Volkszeitung* of June 26th, evening edition), that Spiritism (sometimes wrongly called Spiritualism in this country) has hitherto furnished no tangible results for science, or faith in the immortality of the human soul, and that if it was to prove useful to religion and morality, it would have to do away entirely with the humbug now carried on under cover of its magic name. So long as this was not the case, he considered Spiritism far more harmful than beneficial.—A. P.

* The wife of old farmer K. was an extremely thrifty soul. One day she started her husband townward with a basket containing many dozens of eggs. He had been gone but a short time when an excited neighbor invaded Mrs. K.'s kitchen and called out wildly: "Sa-ay! The bridge over Goose River broke down while your husband and team were on it, and he's badly hurt if he ain't killed!"

"Good land!" exclaimed Mrs. K., "I'll bet there ain't a whole egg left in the basket!"

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